

THE NEGRO:

A REPLY TO ARIEL.

THE NEGRO BELONGS TO THE GENUS HOMO.—HE IS A DESCENDANT
OF ADAM AND EVE—HE IS THE OFFSPRING OF HAM.—HE
IS NOT A BEAST, BUT A HUMAN BEING.—HE HAS AN
IMMORTAL SOUL.—HE MAY BE CIVILIZED,
ENLIGHTENED, AND CONVERTED
TO CHRISTIANITY.

BY ROBERT A. YOUNG, D.D.

“O wad some power the gift gie us,
To see oursels as others see us!
It wad frae mony a blunder free us
And foolish notion.”—BURNS.

NASHVILLE, TENN.:

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TO ARIEL.

SIR :—I have written this pamphlet *currente calamo*, at little odd times during the last two weeks. If you should find any mistakes contained herein, I hope you will be as lenient toward me as I have been toward yourself.

Yours,

R. A. YOUNG.

THE NEGRO :

A REPLY TO ARIEL.

I.—THE BEGINNING.

BISHOP WATSON, of the Church of England, replied to the infidel Thomas Paine. He gave a good reason for it. May we not reply to “Ariel” concerning the Negro?

We have no personal acquaintance with “Ariel.” Of his intelligence, morals, religion, or capacity for authorship, we have no knowledge, except as he is pleased to manifest them in his book.

“THE NEGRO”* is before the public. Thousands have read it. Some believe it. A few have been damaged by it. If the negroes read it and believe it, they are ruined. Somebody ought to answer it.

* THE NEGRO: *What is his Ethnological Status?* Is he the Progeny of Ham? Is he a Descendant of Adam and Eve? Has he a soul? Or is he a Beast, in God's Nomenclature? What is his Status as fixed by God in Creation? What is his Relation to the White Race? By ARIEL. Cincinnati, 1867.

There is an association of ladies in this city engaged in supplying artificial limbs to the unfortunate Confederate soldiers. They have invited us, in the politest terms, to make this reply. The entire proceeds to be managed by themselves. After its delivery, an intelligent and enterprising book-merchant will publish it. So the stenographers present need not make very large notes.

In some respects "Ariel" is a remarkable writer. He talks about scholars, candid scholars, intelligent scholars—about Latin, Greek, and Hebrew—about versions, translations, renderings; about the Septuagint, the Vulgate, and common English Bible; ethnology, and what not. Surely, after all this array, one would suppose that he understood the right use of language, grammar, rhetoric, logic, etc.

Nay, "Ariel," you do not know the difference between "*propitiate*" and *expiate*. You do not know that a verb agrees with its subject in number and person. Your sentences sprangle about without the least unity. Sometimes your premise has no conclusion; sometimes your conclusion has no premise. When you talk natural science, it is not in the language of the books. You cannot even quote Scripture correctly. So you go. You ought never to write another "*paper*."

We are from English and German stock. No ancestor of ours ever lived north of Mason's and Dixon's Line. We have no relative on that part of the planet. We do not believe in the social equality of the Negro. We do not believe he knows how to handle a vote. We are disfranchised.

Still, we believe *the Negro is a descendant of Adam and*

Eve; that he is the progeny of Ham; that he is a human being, and has an immortal soul.

II.—ETHNOLOGICAL.

“Ariel” says on page 4, “It will be admitted by all, and contradicted by none, that we now have existing on earth *two races of men—the white and the black.*” *Varieties* would be the word used by “the learned of this age.”

The Negro belongs to the class—*Mammalia*; to the order—*Bimana*; to the genus—*Homo*; to the species—*Man*. He is one of the *Varieties*.

But stop. “Ariel” is not familiar with the great naturalists of the world—Linnaeus, Blumenbach, Cuvier, the two Humboldts, Owen, Pritchard, Bunsen, Lepsius, Bachman, and others. He only knows Messrs. Nott and Gliddon, *et id omne pecus*.

“I despise this index learning,
That turns no student pale;
But only holds the eel
Of science by the tail.”

Let us take up a common Geography.* According to the form of the skull, and the color of the skin, there are *five* distinct varieties of the human species: the Caucasian, or European; the Mongolian, or Asiatic; the Indian, or American; the Negro, or African; and the Malay.

The CAUCASIANS include almost all the nations of Europe, and their descendants in America; also the Hindoos, Per-

* Cornell's.

sians, and Arabians, in Asia, and the Abyssinians, Egyptians, and Moors, in Africa. The skin of the Caucasian is generally fair; but there is a wide difference between the color of the Caucasian of the north of Europe and him of Egypt or Abyssinia. Climate, food, manner of life, may produce this difference. The hair of this variety is generally fine and long, the skull large and beautifully shaped, the forehead full and elevated, the features regular, and the form symmetrical.

The MONGOLIANS include the Siberian tribes, the Chinese, Japanese, and Indo-Chinese nations in Asia, the Finns, Laplanders, Turks, and Hungarians, of Europe, and the Esquimaux, of North America. The skin of the Mongolian is generally of a sallow or olive tint; but there is a great difference between the white Hungarian and the dark Chinaman. Here again we see the influence of climate, food, and domestic habits in changing the color. The hair of the Mongolian is long, black, straight, and stiff; the head somewhat square, the forehead low, the cheek-bones broad and flat, the nose short, the eyes small and obliquely set.

The INDIANS include all the tribes of America except the Esquimaux. The skin of this variety is a sort of reddish brown, or copper color. But Catlin says of the Mandans of the Upper Mississippi: "There are many of these people whose complexions are as light as half-breeds; and among the women especially, *there are many whose skins are almost white*, with the most pleasing symmetry and perfection of features, with hazel, with gray, and with blue eyes." And in regard to their hair, he says that it is, generally, "as

fine and as soft as silk." Humboldt informs us of *white tribes of Indians* on the Upper Orinoco. He says of them: "The individuals of the fair tribes, whom we examined, have the features, the stature, and the smooth, straight, black hair, which characterize other Indians. It would be impossible to take them for a mixed race, like the descendants of natives and Europeans." On the other hand, Dr. Morton informs us of other tribes of American Indians *that are black*. He says: "The Charruas, who are almost black, inhabit the fiftieth degree of south latitude, and the yet blacker Californians are twenty-five degrees north of the Equator." Here again, you will not fail to observe the influence of local and temporary causes in changing the complexion. The hair of the Indian is long, black, and straight; the skull small, the eyes dark and deep set, the cheek-bones high and prominent, the nose aquiline, the forehead receding, and the mouth large.

The MALAYANS include the tribes inhabiting the islands of Oceania, together with the natives of the Malay Peninsula. The skin of the Malay is tawny, or dark-brown—sometimes almost black; his hair is coarse, lank, and black; forehead low and broad, mouth large, nose short and broad, and the eyes obliquely set.

The NEGROES include all the aboriginal tribes of Africa south of Abyssinia and the Great Desert, together with those of Australia, New Guinea, and New Caledonia. The skin of the Negro is jet-black, the hair woolly, (or, as "Ariel" would say, *kinky*,) head long and narrow, forehead low, eyes large and prominent, mouth large, lips

thick, nose broad and flat, cheek-bones high, and the jaws prominent.

Thus we see the Caucasians are white, the Mongolians are yellow, the Indians are copper-colored, the Malaysians dark-brown, and the Negroes black—a pleasing variety of colors. *These all belong to the one great family of Man*, proving that unity in diversity and diversity in unity is the law of Nature.

This is the doctrine proclaimed by Moses, and confirmed by Paul, and maintained by the great naturalists of all ages. Learned men are greatly influenced by authorities; but we do not know that authorities will avail any thing with “Ariel” and his disciples. A man who says a crime cannot be “*propitiated*”—who does not know whether a noun of multitude conveys unity or plurality of idea—whose separate and distinct sentences are constantly strung together by the conjunction *and*—whose startling assumptions are based upon precisely nothing, except his own ignorance of a grave subject—such a man can scarcely appreciate the examinations, the researches, the learning, and conclusions of scientific men, who have grown gray with midnight study. As “Ariel” has given us the “Ethnological Status of the Negro,” we will give you “Ariel’s” *Status* in Zoölogy. He says: “The gorilla frequently steals the negro women and girls, and *carry* them off for wives.” Dr. Bachman* says: “It should be observed that nothing is known of the gorilla but the skull; we, therefore, know nothing of either

* Unity of the Human Race. By John Bachman, D.D., LL.D.

the form, the outward appendages, or the color." The Zoölogical Society ought to send straightway for "Ariel." He could tell them all about the Animal, and the "Ethnological Status of the Negro" likewise. And yet, they tell us, that there are men and women unlearned enough to believe all the *tomfoolery* scattered up and down the pages of this book.

But for the sake of our readers, we will give a few authorities on the Unity and Varieties of the Human Species. St. Paul says—Acts xvii. 26—"And (God) hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." Dr. Owen, professor in the Royal College of Surgeons, who has, without a dissenting voice, been placed at the head of the list of comparative anatomists of this or any other age, says: "Thus in reference both to the unity of the human species, (including the Negro variety,) and to the fact of man being the latest, as he is the highest, of all animal forms, upon our planet, the interpretations of God's works coincide with what has been revealed to us, as to our origin and zoölogical relations in the world. *Man is the sole species of his genus, the sole representative of his order.*" And this matured conviction, we are assured, "is similar to the conclusions of Cuvier, of the two Humboldts, of Lepsius and Bunsen, of Pritchard, of Martin and Latham, and of the most eminent naturalists of every country."

Dr. Bachman, who has spent his life in the study of man and his varieties—not even excepting the learned (?)

“Ariel’s” “kinky-headed negro”—thus sums up: “According to the universally received definition of Species, all the individuals in the human race are proved to be of one species, even by the admission of Prof. Agassiz himself; and the varieties, according to the same author, are induced by some modification of some native habit, such as are seen in domestic animals.

“In the number of separate bones composing the human skeleton—amounting to two hundred and forty—in the peculiar structure of the breast-bone, there being eight pieces in infancy, three in youth, and but one in old age; in the dropping out of the milk-teeth, between the sixth and fourteenth year, which are replaced by thirty-two permanent teeth, there is perfect uniformity in every variety of man. So also in the period of gestation—the number of young at a birth, generally one, very rarely two; the period of longevity, etc., the different varieties of men present a perfect similarity. They all possess those high prerogatives of man, the attributes of speech and the faculties of the mind, with capacities for transmitting any improvement to their descendants. In all there is a capacity to acquire the languages and songs of other tribes, whilst they may forget those of their forefathers. Thus whole nations have forgotten their languages, and adopted those of other nations. But no species of quadruped or biped has ever lost its native notes, and adopted the notes of another species. In all we discover the same instincts; in all, the power of conscience, the recognition of truth, and a sense of right and wrong; in all, some sentiment of relig-

ion, some recognition of a higher power; in all, the hope of immortality; in all, the idea of a happier life, and the dread of punishment beyond the grave. Positive Atheism is excluded from the creed of all nations."

Even Prof. Agassiz, the champion of one of "Ariel's" disciples, says: "I still hesitate to assign to each race an independent origin. *Man is everywhere the one identical species.*"

It never entered our mind to read "Ariel's" book until we were requested to answer it. After reading it once, we were conversing with a learned friend about it, and asked his opinion concerning an argument or two we proposed to submit in this reply. He quietly remarked: "Do you propose to *reason* with a madman?" On reading the book carefully a second time, we must confess that we are at a loss for language to express our astonishment at any sane man who would write it, or could believe it. "Ethnological Status of the Negro," indeed! What does he know of Zoölogy, Ethnology, or any branch of Natural Science? If he had read any work on Hybridity, it would have saved him many a blunder. He writes along in total ignorance of the fact that a hybrid is organically incapable of propagating his race, or his kind. This most unread and unscientific of all the modern pretenders to authorship *scribbles* away about the crime that brought down the flood on the old world, that dispersed the Babel-builders, that brought destruction upon the Cities of the Plain, and exterminated the Canaanites. He fills his imaginary world with *prolific hybrids!* monsters, and Dean Swift's Yahoos, time after

time; and then says, most blasphemously, that God sent flood, confusion, fire, brimstone, and the sword, to destroy the creatures from the face of the earth. He makes the offspring, produced by the "sons of God" associating with "beasts," a fertile and prolific herd, multiplying and replenishing to the third and fourth generation.

Our people generally have read "Ariel's" book—some believe it, and a few defend it. Do they not know that it cannot be true? Let us give them a delicate argument. We will touch the subject *gingerly*. For example: the genus *Equus* includes several species—the Ass and the Horse among the rest. In a wild state, they do not associate; domesticated, they will. What is their offspring? A *hybrid*—a *mule*—and there the breed stops. "Ariel" teaches that a white man is a descendant of Adam and Eve—Noah and his Wife. All right. He teaches that a Negro is not a descendant of Adam and Eve—that he is not the progeny of Ham—that he has no soul—that he is a *beast* in God's nomenclature. Then he does not belong to the human Species—he does not belong to the genus *Homo*—he does not even belong to our Order of Animals. A white man associates with a negro woman. What is the offspring? If the Negro is a beast, the issue ought to be a *hybrid*, and worse than a hybrid—a *monster*. But we know that the offspring is a fertile, prolific Mulatto. And this very test will satisfy any scientific man in the world that the Negro is a *variety* of the human *Species*.

Dr. Bachman says: "All the varieties of the human species are known to increase and multiply with each other,

thus forming new varieties, which have continued to propagate from the earliest periods on record through every succeeding age up to the present time. Our neighbors of Mexico, and the mulattoes in the United States—the latter now numbering, according to the last census, 405,751—give sufficient evidence that they are far removed from the characteristic condition that belong to hybrids. In fact, such has been the blending of nations, that if the theory of the believers in the plurality of the human species (from two species to a hundred, as they cannot designate the number of species, and are all found to disagree in this particular) be true, it is evident that the *whole world* must by this time be made up of hybrids; and we in America might even tremble, lest the prediction of their admired champion, Knox, might be fulfilled, that we already evidence symptoms of premature decay, and will soon die, out and out. Very different has been the result in the production of hybrids between two species of animals or birds, however nearly allied. *No new race has ever been produced.* It is in this way that the Creator of Species asserts his prerogative in preventing a scene of confusion, and an unnatural blending together of different species in the animal world. We invite any true naturalist among the believers in the plurality of species in man, to produce a single race among animals, now existing in the world, which it can be distinctly proved has been perpetuated by the union of two distinct species. The diversities of color, and of hair or feathers, among the varieties that are known to exist in the same species of domestic quadrupeds and poultry, are also as great as are

seen in the color and structure of hair in the varieties of the human family."

Our Tennessee *savant*, "Ariel," says a white man is a human being, and has a soul; that a negro is a beast, and has no soul. Suppose the white man marries a negress—will their daughter have a soul? "Ariel" says "No." Suppose this half-breed marries a white man—will their daughter have a soul? "Ariel" is in Carlyle's "center of indifference." Suppose this quadroon marries another white man—will their son have a soul? Alexandre Dumas* writes very much like *he* has a soul. "Ariel" will be forced into the "everlasting yea" after a while. Then he believes that souls are developed. Allow us to conclude this part of our reply by suggesting the Chapters for "Ariel's" next book:

1st. Vestiges of Creation.

2d. The Surface of the Earth was at first covered with Mucus.

3d. The Power of Galvanism called forth Animalculæ.

4th. These became, in successive developments, Worms, Reptiles, Fishes, aspiring Tadpoles, ambitious Frogs, and warm-blooded Animals.

5th. Baboon, Orang-outang, Gorilla, kinky-headed Negro.

6th. A Negro developed into a White man, who has a soul.

Conclusion. "Ariel" can dispense with the creative power of the Supreme Being.

* The great French Novelist is one-eighth Negro.

III.—IS THE NEGRO THE PROGENY OF HAM?

We quote from "Ariel" *verbatim*—please excuse his grammar: "Before proceeding with the examination of the subjects involved in the caption to this paper, we will for a moment, notice the prevailing errors, now existing in all their strength, and held by the *clergy*, and many *learned men*, to be true, which are: First. Ham's name, which they allege, in Hebrew, means black. Second. The curse denounced against him, that a servant of servants should he be unto his brethren; and that this curse was denounced against Ham, for the accidental seeing of his father Noah naked; that this curse was to do so, and did change him, so that instead of being long, straight-haired, high forehead, high nose, thin lips and white, as he then was, and like his brothers Shem and Japheth, he was from that day forth, to be kinky headed, low forehead, thick lipped, and black skinned; and that his *name*, and this *curse* effected all this."

We have read this ill-made sentence, and the pages of *balderdash* that follow, over and over again, and can think of no answer so befitting as a positive denial. We are a "clergyman" ourself; we have associated with them for twenty-five years; we read the religious periodicals of every Protestant Church; we have read hundreds of books written by the "clergy;" and yet we have never heard or read from one of them that the curse of Canaan converted his father Ham instantly into "a kinky-headed negro." It has been our fortune to know several very "learned men;" we have read a few choice works on Ethnology; we have taught Moral Philosophy; and we now defy "Ariel" to show us a

single chapter, paragraph, or line, written by any true, learned naturalist, teaching that the curse of Canaan changed his father Ham from a white man into a "black-skinned negro." Come, "Ariel," you pretend to state a fact. The fact can be sustained if you have the testimony. You say this error prevails; that it exists now in all its strength; that it is held by the clergy and many learned men; that the faith of more than half the world seems to be based on it. Let us go up to the State Library in the Capitol. It contains all the standard works on Ethnology. Show us one of them expressing the opinion that Noah's curse, fulminated against Canaan, "from that day forth" changed Ham into "a thick-lipped negro." Nay, "Ariel," you have read a few catch-penny pamphlets, like your own; you have read some productions, written by wild and eccentric men, ambitious of novelty and notoriety, and forsooth you deem yourself acquainted with "the learned of the present and past ages." Suffer us to admonish you in the language of Pope:

"A little learning is a dangerous thing :
Drink deep, or taste not the Pierian spring :
There shallow draughts intoxicate the brain,
And drinking deeply sobers us again."

Noah said: "Cursed be Canaan; a servant of servants shall he be unto his brethren." Gen. ix. 25.

Noah said: "Blessed be the Lord God of Shem; and Canaan shall be his servant." Gen. ix. 26.

Again, Noah said: "God shall enlarge Japheth, and he

shall dwell in the tents of Shem, and Canaan shall be his servant." Gen. ix. 27.

These passages are prophetic, and have certainly been fulfilled. They are judicial, and the curse has been felt for ages. The children of Canaan are doomed to serve the children of Shem and Japheth, in some capacity, by the decree of their Creator. The best authority in the learned world says: "In every case the more energetic sons of Shem and Japheth have at last fallen upon the rich Hamistic territories and despoiled them. The subsequent history of Canaan shows in the strongest manner possible the fulfillment of the curse. When Israel took possession of his land, he became the *slave* of Shem. When Tyre fell before the army of Alexander, and Carthage succumbed to her Roman conquerors, he became the *slave* of Japheth."

The privilege of choosing to be free, while it was allowed to the *Hebrew* servant, was denied to the children of Canaan, as will appear from the following passage: "If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase; but fear thy God, that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of *Canaan*, and to be your God. And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bond-servant; but as an hired servant, and as a

sojourner, he shall be with thee, and shall serve thee unto the year of jubilee; and then shall he depart from thee, both he and his children with him, and shall return unto his family, and unto the possession of his fathers shall he return. For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. Thou shalt not rule over them with rigor, but shalt fear thy God. *Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen (Canaanites) that are round about you; of them shall ye buy bondmen and bondmaids.* Moreover, of the children of the strangers (Canaanites,) that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever." Lev. xxv. 35-46.

Upon this passage Dr. Rivers remarks, (Elements Moral Philosophy :)

1. That the Divine Legislator makes a clear distinction between a hired servant and a slave, between temporary bondage and perpetual, and upon the rigor which might be required in the case of perpetual bondage and which was not allowed toward the Israelite, whose bondage was but temporary, unless he chose to make it perpetual.

2. God commanded the Hebrews that all their perpetual slaves should be of the heathen that were round about them. These heathen were the descendants of *Canaan*, the very people upon whom slavery was inflicted.

3. These people were to be owned; they were to be bought as property; they were to become "chattels personal, to all intents, purposes, and constructions whatsoever."

4. These slaves were to be inherited by the posterity of their masters. "Ye shall take them as an inheritance for your children after you, to inherit them for a possession."

"Ariel" may learn from the foregoing what the opinion of "the learned of the present and past ages" is concerning the curse of Canaan.

But whence the Negro? ask the disciples of "Ariel." Where did he branch off? Before answering this question, allow us to ask a few. "Ariel" admits that the *dark-brown* Malayan is a descendant of Adam and Eve. Pray tell us, ye Solomons, where did he branch off? and from what patriarchal stem? "Ariel" says that the *dark, copper-colored* Indian belongs to the white race. (See page 4.) And where did he branch off? You keep the Family Tree of all the offspring of Noah. "Ariel" mentions the *olive-colored* Mongolian as a descendant of Noah. How did he get his color? You observe, gentlemen, that it is an easy thing to ask questions; and that it is as difficult to account for the peculiarities of some other varieties as of your "flat-nosed negro."

But whence the Negro? The distinguished naturalists of the world—men who, like Lepsius and Bunsen, have even journeyed to the East, and examined the pictures, sculptures, and monumental records of Egypt and Assyria—men who have studied the languages of the world, so as to talk, and read, and write their way back to Noah and Adam—the

master-minds in Ethnology—have long since, and with singular unanimity, decided this question. *They have arrived at the conclusion that the Negro Variety of the Human Species has only been developed in the course of ages, within the African tropics, and was derived from Egypt and Assyria.**

IV.—HISTORICAL.

“Ariel” is set for the defense of Ham and all his posterity. He writes about them as knowingly, as admiringly, as lovingly, and as familiarly, as Thackeray does about the various members of the celebrated Johnsonian Club. He knows that all names in Ham’s day had a meaning, a deep significance. He says, (page 8,) “the meaning of Ham’s name in Hebrew is *sun-burnt, swarthy, dark, black.*” Nevertheless, his friend Ham was white, *superlatively white*. Shem was white and great—Japheth was whiter and greater still; but Ham was the whitest and greatest of all, and the father of a most wonderful posterity. This seems to be the impression he desires to leave on the minds of his numerous readers. Well, “Ariel” knows all about it?

* After finishing this sentence, we met with the learned and justly celebrated Dr. Blackie, from the University of Edinburgh. We took his card, and wrote the following question: “What do the Universities of Edinburgh and Bonn teach concerning the origin of the Negro?” In two days he presented us with the masterly paper found at the close of this pamphlet. We know that its high authority will direct learned men to its perusal; but we hope no one will fail to read it through and through. It demolishes “Ariel;” though the Doctor has never read his book.

We call upon Clio, the Muse of History, to listen. On page 13, he says: "The annals of fame do not present such an array of great names, whether in arts and sciences, and all that serves to elevate and make man noble on earth, or in the Senate, or the field, by any other race of people, as will compare with those of Ham's descendants." Again, on page 13: "It appears from his history, from *unquestioned* history, this Ham and his descendants, the long and straight-haired race, *governed* and *ruled the world* from the earliest ages after the flood, and for many centuries, and gave to it *all* the arts and sciences, manufactures and commerce, geometry, astronomy, geography, architecture, letters, painting, music, etc., etc., and that they thus governed the world, as as it were, from the flood, until they came in contact with the Roman people, and then their power was broken in a contest for the mastery of the world, at Carthage, one hundred and forty-seven years before A. D." And again, on page 15: "We have shown that Ham's descendants have led and governed the world, for twenty-three centuries after the flood to the battle of Actium; that they gave it also, the arts and sciences, manufactures and commerce, etc., etc."

Now what are the facts? Babylon was founded 2200 years B. C., and became the leading power of the world 800 years B. C., the very year the city of Carthage was founded. The Kingdom of Babylon was the first of the "Four Grand Monarchies" of the world. When King Nebuchadnezzar made a decree, it read thus: "Therefore, I make a decree, *That every people, nation, and language,*

which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort." Dan. iii. 29. That decree does not sound like anybody was ruling the world other than Nebuchadnezzar. "Ariel" testifies, page 34, that Shem's descendants built Babylon. Well done, "Ariel!" you are correct *once*. It is also proper that we should inform you that *Astronomy* was first cultivated by the Chaldeans.

At the fall of Babylon, 600 years B. C., the Persian Empire became the leading power of the world. This was the second of the "Four Grand Monarchies" of the world. A decree from one of her kings reads thus: "Then King Darius wrote unto all people, nations, and languages, that dwell in all the earth, Peace be multiplied unto you. I make a decree," etc., etc. Dan. vi. 25. When this decree was written, the ancient kingdom of Egypt had come to an end; and it does not appear that "Mizraim's children" were exercising the trade of kingdom and lordship to any remarkable extent. The finest *manufactures* in the world are Persian.

Athens, the capital of Greece, was founded 1500 years B. C. More than 300 years B. C., the Persian Empire was subverted by Alexander the Great, and Greece became the master of the world. This was the third of the "Four Grand Monarchies." Egypt became a mere province of one of Alexander's Captains, Ptolemy. From him sprang a line of kings called the Ptolemies, who governed Egypt

for many years. The Greeks were the descendants of Japheth. They brought the *arts* and *sciences* to greater perfection than any other people of antiquity. In *literature* and *architecture* they have no equals yet.

More than 700 years B. C., Rome was founded. About 100 years B. C., it ruled the world. Every son of Ham succumbed. This was the fourth and last "Grand Monarchy." The Romans were Japheth's children, and led the *commerce* of the world. What hero-worshiper would turn away from the painters and sculptors, the scholars and philosophers, the poets and historians, the architects and orators, the statesmen and commanders of Greece and Italy, to look among Ham's children for "great names"?

We have made this "recitement" ("Ariel's" classical word) from history, simply because we propose to rout the author of "THE NEGRO" from every prominent position he has taken. Surely he never "suspicioned" (another of his words) that any one would reply; else he would have read up the subject, such as it is, with more care. We recommend Rollin.

V.—HAS THE NEGRO A SOUL?

The design of "Ariel's" book is to prove that he has none. We open it, almost at random, and quote from page 22: "The Negro being now here on earth, and not Adam's progeny, it follows, beyond all the reasonings of men on earth to controvert, that he was created *before* Adam, and with the other beasts or cattle, and being

created *before* Adam, that like all beasts and cattle, *they have no souls.*" We quote from page 23: "Again, we take up the monkey, and trace him likewise through his upward and advancing orders—baboon, orang-outang, and gorilla, up to the negro—another noble animal, the noblest of the beast creation." We wish "Ariel" could understand and appreciate a metaphysical argument. We would cover the remainder of our space with "inquiries concerning the intellectual powers" of the Negro. But Psychology is not in his line.

The most extensive traveler of modern times directs us never to despise the settled opinions and practices of mankind. We have arrived at them through ages of study and experience. They have grown up, like the British Constitution, by the accretions of centuries.

Negroes have been on the earth for more than three thousand years. *Everybody treats them as if they were human beings, and had souls.* We now take them at seven years of age, and educate them in our common schools, just as we do white children. This writer is not so enthusiastic for the children of Ham, as to believe they learn as readily and rapidly as the offspring of Japheth; still, they learn, and go through the "Course of Study" after a while. Give one of them time and instruction, and he would learn Ancient Languages, Modern Languages, Mathematics, Metaphysics, Natural Sciences, and English Literature, before he has done. We manage them in school as we do other children, give them the same sort of encouragement, administer the same kind of discipline, and see the same effects follow. We are certain we have met two

that could write a better book than — some we have seen. Several of “Ariel’s” converts say that ants and bees are *very smart* insects. That’s so. Their instinct is remarkable. But they know as much at one year old as they ever can know; they know no more to-day than they did in the ark. There is no intellectual development.

Negroes have the same diseases that afflict white folks. Doctors cure them or kill them with Japheth’s medicines. Knowing that the Negro’s mind or soul operates mysteriously and certainly on his body, they hold out the pleasing hope of recovery to him as they do to others. If they are beasts, why are physicians so conscientious in the discharge of professional duties toward them? Would they be so conscientious in treating a horse? (“Ariel” says he is a noble animal.) When the case is dismissed, or the patient dies, we are informed that young physicians, at least, charge the Negro very much like he was a man.

The laws of every country have grown up from long experience and profound study. Negroes are everywhere responsible to the laws of the land. Beasts are not. Lawyers treat them as if they were human beings, and had souls. They prosecute them, they defend them, for the usual consideration. Among other things, we notice, they inquire into the *motives that influenced the will* in the commission of crime. What! has a beast motives to influence the will, or a will to choose the strongest motive, according to your Calvinistic or Arminian Psychology?

The Christian Church regards them as immortal beings. We were assured to-day that “Ariel” is a Methodist preacher.

We do not believe it. We were assured yesterday that he is Henry Ward Beecher. We know he is not. We were told the day before, that the substance of the book was written one hundred years ago. We think not. We have been told all along that "Ariel" is an ex-Proclaimer. We don't know. It may be, however, that once or twice in his life, he has told the Negroes that "Simon, the Canaanite," was a disciple of our Lord; and that Philip baptized an *Ethiopian* Eunuch, on profession of his faith in Jesus Christ. See Matt. x. 4, Acts viii. 27.

We collect them together in Sunday-schools, read the Holy Scriptures to them, teach them to sing praises to God, and pray to him in the name of Christ; and give them catechetical instruction from books prepared for all—white and black. We usually see the same results follow. Our commission is: "Go ye into all the world, and preach the gospel to every creature." Mark xvi. 15. We build houses of worship for the Negroes, and teach them to celebrate divine service on the Lord's Day. We administer to them the Sacraments of Baptism and the Lord's Supper; and, when they die, we give them a Christian burial. We form them into classes, prayer-meetings, congregations, missions, circuits, stations, districts, quarterly conferences, and annual conferences, just as we do white people, and for the same purposes. We license colored men to preach the gospel, and when found worthy and well-qualified, they are ordained as Deacons and Elders in the Church of God. Our preachers deliver to them the facts, truths, doctrines, precepts, and promises of the gospel in the same manner as they are de-

livered to all the offspring of Adam and Eve; and the same results flow therefrom.

The motives and assisting influences of the gospel system are amply sufficient to produce in the Negroes the most pungent conviction for sin, and to effect their conversion to God. The Great Teacher seems to have considered the philosophy of human nature, and then placed those motives before us which would be most likely to move, restrain, alarm, and melt. Let us trace out the nice adaptation of these motives to the several properties of our being.

First. We have a delicate susceptibility of painful and happy emotions. So have the Negroes. Therefore, we teach them that misery in this life is the result of sin, and that happiness is the reward of piety.

Secondly. Another property of our nature is sympathy. Scenes of suffering and distress move and melt us. This is natural and common to every *variety* of our race. This passion is strongly appealed to by the motives of Christianity. The sorrowful life and tragical death of Jesus Christ were designed to melt us into tenderness, gratitude, and love. No theme is more effective with an audience of Negroes.

Thirdly. Another property. We have an instinctive passion for happiness and glory. This passion is regarded and appealed to by the motives of religion. Only wave a heavenly reward in view of a world of Negroes, and you produce the most intense religious excitement. Reader, bear witness.

Fourthly. The passion of fear, being an element of our

nature, is appealed to by the motives of the Christian system. The terribleness of hell, portrayed with all its fire and fury, in the presence of a congregation of Negroes, produces the greatest consternation.*

But suppose "Ariel's" doctrine be true? What a spectacle does the venerable Church of God present! Instructing young "beasts" in the Sunday-school! baptizing "cattle" into the Christian Church! administering the Lord's Supper to a species of "monkey"! and teaching a "noble animal" to worship the Lord on the Christian Sabbath, etc., etc.

Experience settles all. We have held many class-meetings and love-feasts among the Negroes. Their religious experience agrees exactly with the order of the Spirit's operations on the human heart. 1st. The light of divine truth. 2d. Conviction for sin, produced by the power of the Holy Ghost. 3d. Repentance toward God. 4th. Faith in the blood of Christ. 5th. Justification, regeneration, and adoption. 6th. The bliss of holiness. This is the experience of the white man. Bear witness all ye who love the Lord Jesus Christ in sincerity.

The whole world is made up of mind, or soul and matter. The term Matter is a name which we apply to a certain combination of properties, or to certain substances which are solid, extended, and divisible, and which are known to us only by these properties. The term Mind, in the same manner, is a name which we apply to a certain combination

* Positive Theology.

of functions, or to a certain power which we feel within us, and is known to us only by these functions. Matter we know only by our senses—Mind or Soul only by our consciousness.* The profoundest philosophers write concerning the Negro's mind as they do concerning that of the White man. The Negro has all the intellectual faculties—consciousness, perception, memory, association, imagination, comparison, and pure reason. He has all the sensibilities, animal feelings, rational feelings, æsthetic emotions, and moral emotions. He has a free will, and is governed by motives. He dreams, walks in his sleep, and may become insane.† His immortality is found in those principles of his nature by which he feels upon his soul the awe of a God, and looks forward to the future with anxiety or with hope; by which he knows to distinguish truth from falsehood, and evil from good, and has forced upon him the conviction that he is a moral and responsible being. This is the power of conscience—that monitor within which raises its voice in the breast of every man—a witness for his Creator. There is thus, in the consciousness of every dark son of Ham, a deep impression of continued existence. "Ariel" may reason against it till he bewilder himself in his own sophistries; but a voice within the Negro gives the lie to his vain speculations, and pleads with authority for a life which is to come.

These are the settled opinions and practices of the world in reference to the Negro. Educators instruct him in every

* Dr. Abercrombie.

† *Ibid.*

department of letters—physicians administer medicines to his body and consolation to his mind—lawyers hold him responsible to every law of the land—ministers of the gospel teach him to worship God according to the Scriptures—and philosophers inquire concerning his intellectual powers. Are we all wrong? Are the opinions and practices of the five learned professions of the world to be despised? Has the whole world been in Cimmerian darkness until RABBI “ARIEL” appeared?

VI.—SCRIPTURAL.

“Ariel” teaches that the Negro is a beast—that he is older than Adam, and was the identical creature that tempted our first parents in the garden of Eden. See pages 45 and 46. The most intelligent supporters of the “Ariel” theory all agree that if we make it appear the Negro was not in the garden of Eden, the book is answered. We think so too. For if he was not *there*, then he was not *one* of the “men” who called “upon the name of the Lord.” Gen. iv. 26. He was not the “man” whose creation “grieved the Lord at his heart.” Gen. vi. 5, 6. If the Negro was not in the garden—the seducer of Eve—then it was not *association with his daughters* that brought down the flood, that confused and dispersed the builders of the Tower of Babel, that brought down fire and brimstone upon the Cities of the Plain, and caused the Lord to exterminate the Canaanites, etc., etc. If the “animal” was not in the garden, as contended for by “Ariel,” then he was not in existence either to enter the ark or come out of it. “*Only argue*

the Negro out of Paradise," say they, "*and the book is obliged to go down.*" Amen! say we.

The last sentence of "THE NEGRO" is this: "The Bible is true." Let us take up one. Gen. iii. 1: "Now the *serpent* was more subtile than any beast of the field which the Lord God had made." The Hebrew word translated "serpent" is *Nachash*. "Ariel" says he was a Negro. Num. xxi. 6: "And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." The Hebrew word rendered "serpents" here is *Nachash* in the plural. Were they Negroes? Num. xxi. 9: "And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." The Hebrew is *Nachash* again—was the brazen serpent a Negro? Job xxvi. 13: "By his Spirit he hath garnished the heavens: his hand hath formed the crooked serpent." The original is *Nachash*. Is the "crooked serpent" a "kinky-headed negro"? Eccl. x. 11: "Surely the serpent will bite without enchantment." The Hebrew here is *Nachash*. Do you suppose he is a "black-skinned negro"? Isa. xxvii. 1: "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent." The "leviathan" or "serpent" here is a translation of *Nachash*. Is leviathan a Negro? Isa. lxv. 25: In allusion to Gen. iii. 14, the prophet says, "Dust shall be the serpent's meat." *Nachash* again. Surely "Ariel's" "thick-lipped negro" does not feed on dust. Amos ix. 3: "And though they be hid from my sight in

the bottom of the sea, thence will I command the serpent, and he shall bite them." *Nachash* in the original. Does his "flat-nosed negro" live "in the bottom of the sea"?

We will now lay down the Hebrew Scriptures and take up the celebrated Septuagint. This is the most ancient translation of the sacred books of the Jews into Greek. It was made by order of Ptolemy Philadelphus, King of Egypt, for the Alexandrian Library, about 285 years before Christ. Dr. Clarke says: "The Septuagint translation, of all the versions of the Sacred Writings, has ever been deemed of the greatest importance by *competent* judges." Surely the learned Jews, selected for the performance of this special work, understood their own language, and the language of their royal patron. They rendered the Hebrew word *Nachash* (serpent) by the Greek word *οφις ophis*, from the beginning of the Septuagint to its close. This Greek word *οφις ophis* means a serpent, and nothing else. If the *Nachash* was a Negro, these venerable scholars would have known it.

We now appeal to the Latin Scriptures. The Vulgate is the most ancient and authoritative version of the Latin Church. This translation was made by Saint Jerome, at the command of the Pope Damasus, A. D. 384. Where the Hebrew has *Nachash*, and the Greek has *οφις*, the Vulgate has *serpens*—a serpent. Now if the being who tempted Adam and Eve had been a Negro, it is passing strange that no one has ever found it out until the days of polyglot "Ariel."

Finally, the common English Bible. This translation was

made in the reign of King James I., by forty-seven of the most learned linguists the English nation ever produced. Where the Hebrew has *Nachash*, the Greek *Ophis*, the Latin *serpens*, our authorized version has *serpent*.

Now, "Ariel," are you satisfied there was no Negro in the garden of Eden? If you are not, we know we can convince you. You, yourself, forgetting your new theory, say, on the sixth page of your book, "God cursed the serpent." Did you ever hear of the "*argumentum ad hominem*?"

The curse on all the parties in this sad transaction has been literally fulfilled. Gen. iii. 17, 18, 19: "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Every fallen son and daughter of Adam, and even the inarticulate earth on which they live, will testify that this curse has been literally fulfilled. All nature is sighing, murmuring, whispering, shouting, and thundering out true and solemn testimony to this fact.

Gen. iii. 16: "And unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Every daughter of

fallen Eve is our witness that this curse has been fulfilled to the letter.

Gen. iii. 14: "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; *upon thy belly shalt thou go*, and dust shalt thou eat all the days of thy life." If this creature was a Negro, as "Ariel" teaches, has this curse been literally fulfilled? Is the Negro "cursed above all cattle, and above every beast of the field"? Does he travel on "all-fours," or on his "belly"? Does he eat "dust"? Every Negro, walking erect on the face of the earth, is our witness that this curse was not fulminated against him.

Who was this "serpent"? We cannot tell; but the Holy Ghost can. Rev. xii. 9, says, "That old serpent, called the devil, and Satan, which deceiveth the whole world." This is his name both in Greek and Hebrew. Again, Rev. xx. 2: "That old serpent, which is the devil, and Satan." "Ariel" says he was a Negro. If he was, here was a fine opportunity for the Holy Ghost to have informed us.

That accurate Greek scholar and learned commentator—Dr. Benson—says: "Serpents, in general, have a great deal of subtlety; but this one had an extraordinary measure of it, being either only a serpent in appearance, and in reality a fallen angel, *or the prince of fallen angels—Satan*; or a real serpent possessed and actuated by him."

Now, therefore, if the Negro was not created before Adam and Eve, if he is not a beast, if he was not the tempter of our first parents, "Ariel's" *book is false, fanatical, and*

of mischievous tendency. If we have proven by the learned translators of the world that the Negro was not the tempter in Paradise, it is not necessary for us to follow him (or "Ariel") any farther, and show that it was not he who "profaned the name of the Lord," who caused God to "repent" his creation, or whose daughters assisted in bringing on the flood. It is not necessary for us to show that he neither entered the ark or came out of it, or that "amalgamation" caused the confusion and dispersion of the Babel-builders, the destruction of Sodom and Gomorrah, and the extermination of the Canaanites. WE CONSIDER THE BOOK ANSWERED.

VII.—THE END.

One paragraph more, and we dismiss this weak, wicked, and infidel publication. Repetition is a prominent feature of "Ariel's" book. He not only repeatedly disputes the word and decision of our Lord Jesus Christ concerning the unpardonable sin, (see Matt. xii. 31, 32, Mark iii. 28, 29, 30, Luke xii. 10,) but he frequently misquotes and misrepresents the Holy Ghost. Hear him: "In the laws delivered by God, to Moses, for the children of Israel, he expressly enacts and charges *'that no man having a flat nose shall approach unto his altar.'* This includes the whole Negro race, and expressly excludes them from coming to his altar for any act of worship." This statement is repeated in every form of which he was capable. He knew it would impress the vulgar mind, and be quoted more frequently than any other. But he is careful not to tell us where it

may be found. *We defy him to show it.* Among the many millions who have read the twenty-first chapter of Leviticus, we suppose not one ever saw any reference to the Negro, except "Ariel," who,

"Undisturbed by conscientious qualms,
Perverts the Scriptures and purloins the Psalms."

Anybody can see that the chapter alluded to has reference to the personal appearance of the *priests*, and simply forbids that any *deformed son of Aaron* should "offer the offerings of the Lord made by fire." Is the Negro a son of Aaron? "Ariel" must know that he has willfully and knowingly misinterpreted this plain passage of God's word, addressed to Aaron and his seed in the priesthood; for in the twenty-second verse it is expressly provided that this deformed son "shall eat the bread of his God, both of the most holy, and of the holy." Let us remember the language of Peter to Cornelius: "Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness is accepted with him." "Ariel" has *deliberately* perverted the doctrine contained in this text. Let the readers and defenders of his book call to mind an old legal maxim, of daily application in all the courts, as well as in the every-day transactions of life: "*False in one thing, false in every thing.*"

We take leave of "Ariel" in the last admonition of God's Holy Word: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues

written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

DR. BLACKIE'S LETTER.

SHELBY FEMALE INSTITUTE,
NASHVILLE, TENNESSEE, SEPTEMBER 17, 1867.

ROBERT A. YOUNG, D.D., NASHVILLE—

My Dear Sir:—I have much pleasure in answering, to the best of my ability, the question propounded in your note of yesterday: "What do the Universities of Edinburgh and Bonn teach concerning the origin of the Negro?" I studied Natural History in the University of Edinburgh in the latter days of the celebrated Professor Robert Jameson; and in Bonn, under Treviranus, Budge, and Brandis. "As the twig is bent so is the tree inclined," and my subsequent study of Natural History, both in Europe and America, has naturally followed the cast in which it was originally moulded. The opinion I have been taught, and now teach, is that, as Cuvier has it—*there is but one genus, homo; and one species, homo sapiens*. Man is physically a cosmopolite. He lives among the burning sands of Africa or the frozen valleys of Grinnell Land; his family divided into tribes differing from each other in outward appearance, and each now possessing a constitutional adaptation to the climate in which they are found. Two questions concerning him have arisen: Were these tribes created separately, in the geographical centers in which we now find them, or did man receive originally in his constitution a principle of accommodation which was developed as he wandered from his first home? Had the different races distinct origins, or did man receive a peculiar susceptibility of accommodation *by* circumstances to circumstances? Or, is man of different species or varieties of one species?

According to the common definition, those individuals are regarded as forming a species who are capable of producing descendants, those descendants possessing the same capability likewise. Hybrids do exist, but they cannot produce offspring. All varieties of a species are capable

of mixed parentage, the offspring producing continued parentage, but different species are not so capable. *E.g.*, the horse and ass, the dog and wolf, and many gardeners' varieties of plants. From this acknowledged principle in Natural Science we come to the conclusion that varieties of men must either be incapable of intermixing their stock, and thus for ever separate, or else, the contrary being the fact, they are proved to belong to the same species. As the Caucasian and Ethiopian are capable of intermixture, and their offspring are fertile, they are not hybrids, but the fact makes them of one species. Now we know that mankind, of all races, is capable of propagation by intermarriage, and has as prolific an offspring if the union be of individuals of the same race or utterly dissimilar. If there be any difference, Dr. Pritchard inclines it in favor of the latter. But supposing we could prove the existence of different species of men, we must of a certainty admit that they were of different primary ancestors, for one species cannot produce another, nor can two produce an intermediate. Still, having proved the contrary to be the case, we do not allow that we have done enough to prove the unity of man's origin. The Creator might have created separate ancestors, with the same peculiarities, identical, so as to form one species, but all occasion for the theory of separate creations is removed when the oneness of the species is proved. The only question is, whether it is possible that the immense variety found in the human race could be derived from one pair. Physiology unhesitatingly answers "Yes." Hear Müller, of Berlin: "The different varieties of species (*not excepting man*) may be accounted for by supposing the original existence of a pair of individuals of opposite sexes, belonging to the same species, and the constant action of different external modifying agencies, such as climate, upon several, or many, successive generations."

Such a position demands *facts* to sustain it.

I. *We know that varieties, similar to those of the human race, have arisen from animals of the same species.*

EXAMPLES.—1. *The Sheep*.—There is no reason for supposing that the varieties of the sheep are different species, although apparently dissimilar. In Europe even they differ in height, character of wool, character of horns, and presence of horns in both or one sex. In India and Africa they are remarkable for their long legs and hanging ears, and their long, thick tails. In Syria, the wool is more or less mixed with hair. Then we find that when transported they will lose their peculiarities, as in the case of the fat-tailed sheep of the Tartars, which, after a few generations have been fed on the dry herbage of the steppes of Siberia,

become tailed like other sheep. New breeds are constantly seen among farmers. Seth Wight, in Massachusetts, had a ewe which in 1791 gave birth to a male lamb. This creature had a long body and short legs, like a Scotch terrier; and it having been observed that its build prevented it from leaping fences easily, it was proposed to propagate it. The experiment was tried with success, and the celebrated otter breed produced. Parents both of this breed invariably produce descendants with the peculiar form. 2. *The Horse*.—Here notice the different proportions of the wild horse from the most improved breeds—their larger heads, coarser tails, and crisped hair. Blumenbach says the most dissimilar human skulls bear more resemblance to each other than the long head of the Neapolitan horse does to the short skull of the Hungarian. Horses, originally domesticated, have run wild in Siberia, and now differ from the Russian breeds in their skulls, their limbs, backs, manes, hoofs, and ears. 3. *Swine*.—Hogs were introduced by the Spaniards into South America at the end of the fifteenth century, and in thirty years after hordes of wild swine infested the woods of Jamaica, and other islands, feeding on wild fruits, and resembling the wild boar, having large heads, vaulted foreheads, erect ears, and black color. Dr. Pritchard considers this as removing all doubt of the original identity of stock of the wild and domestic hog, and Blumenbach asserts that the difference of the skull of a wild hog and the English farm-yard pig is greater than that of a negro and European. Swine, too, are found in Hungary and Sweden with solid hoofs, and again in Cubagua with toes half a span long. 4. *The Cat*.—Wild in Persia and Eastern Europe, it has become domesticated in all the nations of the West, its habits and diet are altered, and the length of the intestine increased. But in the north of Scotland, when the highlands were depopulated, the cats became wild, and resuming their nocturnal and predatory habit, and carnivorous diet, the intestine returned to its original dimensions. 5. *The Cow* and the *Dog* might also be cited, did I not consider the position as sufficiently sustained.

II. *In the human species, varieties occur in one race approaching the characteristics of another.*

1. In an indiscriminate assembly of Caucasians, a number of individuals might be picked out whose faces would ally them to other races, and would exhibit the incipient types. 2. We find the frequent occurrence of Melanism as well as Albinism in Intertropical America and Java. 3. The occurrence of Albinoes, both among the white and black race, but especially among the latter, and the production by them of others similar to the parent. 4. The frequency of Albinoes in Ceylon, which are, as

a rule, not fairer than the Norwegians. Also their occurrence in tropical America, and the Indian legend that the white man is the offspring of an Albino—of course the converse of this, that the Negro is the result of Melanism, is as easily conceivable. Professor Jones, of this city, is now engaged in a series of researches which will probably throw much light on this whole subject, and prove of incalculable value to both ethnologist and biblical scholar. 5. A similar phenomenon to Albinism is the Xanthous variety, occurring among the dark-complexioned races—among negroes, both in their native places and others to which they have been transported. 6. The occurrence of *spotted* persons, which have been so often noticed, described, and figured. (See Lavater's Physiognomy.) 7. The curious facts cited by Dr. Lawrence, in regard to mixed races, in which he shows that the offspring of a black and white may be either black or white, instead of being mixed; or in some cases may be spotted. I could cite at least a dozen such cases, if space permitted. 8. The varieties thus produced have been propagated in the case of animals from the days of Jacob till now, and become permanent breeds, if the individuals constantly intermix, and none others be admitted to the breed. The Negro and the European are the two extremes of a very long gradation, and between them are innumerable intermediate stages, which differ from each other no more than individuals occasionally produced differ from the generality of the race.

III. *Very singular changes of color are known to take place after birth.* A case is mentioned in the "Philosophical Transactions," in which a Negro became perfectly white; and a few years ago a paragraph of the same nature, relating to a pilot on the Alabama River, went the round of the newspapers. A Negro at Venice is known to have become yellow; and Dr. Graves mentions a case of a child born an Albino, which gradually returned to the normal state after the third year. Such changes of color, too, are not unfrequent during pregnancy of the white female. Camper mentions the case of a French lady of rank, who gradually became brown and at last black as a negress during each pregnancy, returning to the natural color after parturition. The darkening of the areola of the nipple of the pregnant female is a familiar instance. These facts prove that, independently of solar heat, a physical change may take place, connected with the constitution, which imparts a black hue to the skin similar to that natural to the Negro.

IV. *The existence and propagation of remarkable varieties of a very wonderful kind, is a fact of importance.*

1. Of such nature is the case of Lambert, the "*porcupine man*,"

described in the "Philosophical Transactions," whose body was covered with warts like pieces of twine, about half an inch long. He had six children, every one of whom had the extraordinary peculiarity of the father. A German family was exhibited in 1802, who pretended they were members of a nearly extinct race in New Holland, who all had a series of horny excrescences on the palms of their hands—father, sons, and grandsons. 2. The peculiarity of six-fingered people running in families, has been described as far back as Pliny, (the *Sedigiti*.) Sir A. Carlisle traced one family through four generations. In 2 Sam. xxi. 20, such a case is mentioned; and in the same chapter is recorded the extraordinary stature of Ishbi-benob, Saph, and the brother of Goliath, four sons of one father. 3. Six-fingered families are not uncommon, but the case of a family at Iver is more curious. For *nine generations* they had perfect thumbs, but only the first phalanx of each finger, and no rudiment of nails; and this defect was entailed always by the women of the family. 4. Another peculiarity, now permanent and historical, is the thick upper lip of the House of Hapsburg, which is believed to have been introduced many centuries ago by intermarriage with the House of Jagellon. These varieties are mainly cited from Dr. Pritchard's "Natural History of Man," and, as he says, "they establish the fact that such deviations really take place; that varieties of structure are not always referable to ancestors and to original differences transmitted from first parents, but arise in breeds previously destitute of any such characters, and when they have once arisen become permanent in the stock." Strong presumptive evidence is thus obtained that the different families or races found, may owe their origin to similar circumstances, to the casual rise of a society, which under favorable circumstances—isolation, for example—becomes indelible in succeeding generations.

V. *The origin of the black race may be yet involved in obscurity, but there are a sufficiency of known facts to prove the probability of their having arisen from another.* I select the black, because not only you have made inquiry thereon, but because it is the most extreme variety, and his origin and claims to membership of the human family have come to be regarded as important social, political, and religious questions. Dr. Latham, who in his work divides the human race into but three varieties, says: "If we were to take three individual specimens of the human race which should exhibit the most important differences, they would, I think, be—first, a Mongolian, or a Tungus from Central or Siberian Asia; second, a Negro, from the delta of the Niger; and third, a European from France, England, or Germany. At the first view the Negro would

seem to be the most unlike of the three, and perhaps he would do so after a minute and careful inquiry. Still, the characteristic and differential features of the Asiatic would be of a very remarkable kind." Understanding, then, that of the three, the African is the most peculiar, and most difficult to account for without the hypothesis of a separate creation, if I can show just cause why there is no need of resorting to the expedient of a special creation for the Negro race, it will not be required of me to show it is needed for any other variety. I have already cited facts sufficient—the changes of color, etc.—to prove the *possibility* of the Negro having sprung from another race of men. If we suppose the rise of such a variety under circumstances favorable to its propagation—isolation and compelled intermarriage, for example—all the conditions necessary for its becoming fixed are furnished. Other facts lead to the same conclusion.

1. The Arabs are of Semitic origin, and speak a Semitic language, and they have the most perfect type of the human head, but their color would rather ally them to the Ethiopic race. Silk Buckingham describes a family in the Jordan valley of pure Arab blood on both sides, who, with the exception of the father only, had crisped hair, negro features, and deep black color. A negress had never been known as wife or concubine in the family. The Arabs, remember, are pure Caucasians, but here in the burning valleys of the Jordan they are approximating another type. The Arabs in the desert between Damascus and Bassora have crisped locks, almost approaching wool. The town of Souakin, on the African shore of the Red Sea, is composed of a mixed people, first having been settled by Bedouins, or Arabs, and secondly by Turks. Burekhardt says that both these peoples have become of the darkest brown from a white stock; still preserving, however, the features of the race; and this change of color has occurred in a few centuries. Higher up the Nile are the Shegya Arabs, mentioned by the author of the "Crescent and the Cross," who are of a clear, glossy, jet-black, distinguished in all other respects from the Negroes, with whom they do not intermarry, but owe their color only to the climate, or accidental causes.

2. It is noteworthy that the Jews have assimilated in physical characters to the nations with whom they reside. They are fair in the north of Europe; English Jews have often blue eyes and flaxen hair; (I know one family intimately, the father a Greek Jew, and the mother a French Jewess, the family brought up in England, all fairer than Scotch lassies, except one dark-eyed daughter, and yet unmistakable in their origin by the nose and lips;) in Germany they are often red-bearded; in Portugal

exceedingly dark; in Malabar, and other parts of India, quite black. Mr. Catlin, too, has contended that the North American red man is of Jewish origin. Now bear in mind the rarity of the intermarriage of Jews with those of other creeds and races, and the fact is most striking. 3. The Hindoos are Caucasians, but the variety of color among them is very striking—some black as Negroes, others copper-colored, others as fair as the Turks; and this not depending upon caste, as some of the Brahmins are quite black, and some of the Pariahs comparatively white. 4. But not only in complexion do we find approximation to the Negro in the Caucasian family. The Abyssinians are known to be related to the original inhabitants of Yemen, on the opposite shores of the Arabian Gulf, and to form a branch of the great Syro-Arabian family. Notwithstanding, they are black, and are divided into two types, one of which has every peculiarity of the Bedouin, while the other is distinguished by a less acute and uniformly flattened nose, thick lips, long, sparkling eyes, and almost woolly hair. Here there is a strong approximation to the Negro type in a Semitic, and, therefore, a Caucasian tribe. 5. Dr. Pritchard (pp. 269, 270) cites it as a remarkable fact in relation to the question as to whether the Negro and other types are to be traced to one origin, that they are not separated by any distinct line of demarkation, but run into each other so that it cannot be told where one begins and another ends. The full development of Negro peculiarities is only to be found in Intertropical Africa, and there is a gradual transition from the Egyptian to the Negro character, which pass into each other by imperceptible degrees, not the result of intermixture of races—for the intermediate races are not mulattoes, or at all resembling mulattoes—they have distinguishing features, which, besides their language, mark them out as distinct races. The observations made on this matter were commenced by the scientific men of the army of the French Republic, in the Egyptian expedition, and I can prove the accuracy of their observations from the pages of Livingstone, Speke, Barth, Burton, Anderson, Baker, Du Chaillu, Wilson, and Read, with all whose writings I am familiar. 6. The differences among those admittedly Negro has its weight in the argument. The color and woolly hair are not the only characters which make them a distinctive race, but these traits are by no means constant. The frightful deformity of the "Hottentot Venus," and others of the west coast of Africa, is very different from the Negro of the West Indian colonies, whose figures often strike Europeans as extremely beautiful. The blacks from the east coast of Africa are nearly all very well made. In Du Chaillu's first, and in his last book published this spring, he describes

the Fans, of the west coast, as quite a handsome people, both in feature and figure, and takes away our idea of cannibals being so terrible to behold. 7. The difficulty of supposing the African race to have risen from another is diminished by observing the effects of civilization, along with moral causes, and favorable circumstances, on physical conformation among the Negroes themselves. The fact is, the most degraded is the ugliest. The nearer the equator the uglier the tribes, and amongst the more civilized races the shape of the skull approaches to the Caucasian type. Caffres frequently approach very near the Europeans. A Caffre chief a few years ago visited England, to give evidence before the House of Commons, and it would have been hard to find a handsomer man. The late Ira Aldridge, the dramatist, was exceedingly handsome, and Frederick Douglass, of this country, is not only intelligent and shrewd in the highest degree, but handsome and regular in feature. I never saw a handsomer man on the stage than a pure South African who played Cain in the drama of "*Le Paradis Perdu*," in the theatre L'Ambigu Comique, in Paris, in the winter of 1856. So perfect and regular, indeed, are the Caffre features, that some ethnologists had put them in a separate branch of the human family, till Dr. Pritchard proved it to be an error. It is authoritatively stated that the third generation of our late household slaves lost much of the flattened nose, and acquired longer head and beard, while the ugliness of a field-hand is proverbial. Bosjesmen, the lowest type, perhaps, give evidence of the ugliness produced by moral degradation and external circumstances. These facts have illustrations everywhere. Among the Irish, the French, the Germans, and the Spaniards, we find the same. Coarse, unwholesome diet and ill-prepared food will make the human race degenerate. All people who live miserably are ugly and ill-made. On the other hand, luxury and good living have a tendency to develop beauty, as well as long life and refinement, as we see in the aristocratic families of England. 8. The Nubians of the Nile are a striking example of a transition from the Negro to the ancient Egyptian. They have an oval countenance, curved nose, retreating chin, thick lips, scanty beard, lively eyes, frizzled, but never woolly hair, and bronzed color, and they distinguish themselves from the Negro by the softness of the skin of the palm. These people are the descendants of the Nobatæ, who were brought by the Emperor Diocletian, fifteen hundred years ago, to people the valley of the Nile, from which the Blemmyes were driven out, and in that region they have undergone a physical change. 9. The constitution of the skin is an important branch of the question now before me. Some years ago M. Flourens thought he detected in the

Negro four distinct layers between the outer cuticle and the true skin, and stated that this could not be detected in the white, while it was found in the mulatto and Indian skins. But the combined researches of modern anatomists and histologists have shown this to be false. The outer skin of white man and Negro does not consist of layers of continuous membranes at all, but of a cellular structure whose different layers are not distinguished by any definite line of separation. So that Flourens's view was based on a mistaken idea of the integument. Henle found that there are cells containing granular coloring matter in the Negro, but we find in moles and mother marks precisely the same granules of pigment, so that we must conclude the introduction of them involves no organic change in the structure of the skin of Negroes and Anglo-Saxons. 10. Another objection has been drawn from the structure of the hair. The structure of the hair of all is somewhat obscure, but Europeans are often met whose hair is nearly if not quite as crisp as that of the Negro, and among the negroes themselves there is a very great variety, tribes among them presenting every grade, from the woolly to the merely curled or even flowing variety. And in reply to the statement that the Negro's head-covering is wool and not hair, I will merely remind you that Prof. Jones is now investigating the subject, at the request of the Nashville Medical Society, and state that Dr. Pritchard most positively announces from a large series of observations, that he is "convinced that the Negro has hair properly so called and not wool." But even if he had wool, and we admitted it, it would not prove him to belong to a separate stock, for we have plenty of animals which have both wool and hair, *e. g.*, among the sheep mentioned in an early part of this letter.

The idea of the Negro race, or any portion of it, forming an intermediate link between the noble Caucasian and the ignoble gorilla or orang outang, is so thoroughly irrational as to be disposed of by a very few facts.

1. In Dr. Morton's table of measurements of six hundred crania, we find that the Negro brain is three cubic inches larger than that of the ancient Egyptian, and yet these were the foremost in the race of civilization. The brain of the Hottentot and Australian are shown to be below that of the Negro proper, but they are equal to that of the ancient Peruvians, the monuments of whose skill in art yet strike us with wonder, and the Hottentot and Australian are members of the Negro family, (of Latham,) whose physical deformity is induced by moral and circumstantial degradation. 2. The skull of the Negro is not smaller than that of the European races. 3. The spinal cord only differs with the different size of the body. 4. The cerebellum is exactly similar to that of the Euro-

pean. 5. Generally speaking, so is the cerebrum. 6. The brain is composed of the same substance. 7. The analogy to the brain of the gorilla is not greater than that of the other races. The reports of Dr. Tiedeman, the catalogue of skulls of Dr. Meigs of Philadelphia, and the appendix to Du Chaillu's last book, will sustain these facts. 8. Strip off the integuments of Venus and a Bushwoman, and the difference of the skeleton would be but slight, while there would be an impassable gulf between them and any other animal. 9. Lastly, the intelligence of the African is not the imitativeness of the monkey and parrot—it is the result of intellect and soul, and there is an accumulation of evidence to prove that the Negro possesses all human attributes.

And I may wind up in the words of Buffon : “ Upon the whole, every circumstance concurs in proving that mankind are not composed of species essentially different from each other ; that, on the contrary, there was originally but one species, which, after multiplying and spreading over the whole surface of the earth, has undergone changes from the influence of climate, food, mode of living, diseases, and mixture of dissimilar individuals ; that at first these changes were not so conspicuous, and produced only individual varieties ; that these varieties became afterward more specific, because they were rendered more general, more strongly marked, and more permanent by the continual action of the same causes, and that they are transmitted from generation to generation.”

And now, Doctor, I believe I have fully answered your question. The origin of the Negro, as I have been taught at the great seminaries of learning of which I have the honor to be an *alumnus*, and have satisfied myself in my researches in the study, and in the two great books of Nature and of God, is the same as that of the Caucasian, and I refer confidently to the facts cited as well as to a vast number of writers, to whom my space forbids me even to allude, for support of my position. I am aware that it is a vexed question ; that some well-meaning philosophers, as well as skeptics, believe they find in it a disagreement between science and revealed truth ; but I am fully persuaded that whenever science appears at first sight to militate against the sacred record, we will find that there is something wrong in our science, and that eventually, and at no very distant date, the two will stand hand in hand, each sustaining and strengthening the other. The facts of Astronomy and Geology, ere they were rightly interpreted, long stood opposed to Theology ; and now, to what facts does the theologian more confidently turn ? Ethnology will ere long follow her sister sciences in upholding divine truth. To my mind she does so now.

I have not read the work called "The Negro," which you are engaged in refuting; but I have not the slightest doubt, from what I hear of it, that you will find the refutation an easy task; and should these remarks be of any value to you, it will afford me very sincere pleasure. *Magna est veritas et prevalebit!*

Trusting that the great Creator will endow you with sufficient light to demonstrate the great power and almighty force of truth, and to frustrate the knavish tricks of his enemies,

I am, dear Doctor,

Most sincerely and fraternally yours,

GEORGE S. BLACKIE, A.M., M.D., (Edin.),
Professor of Natural Science, etc.

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